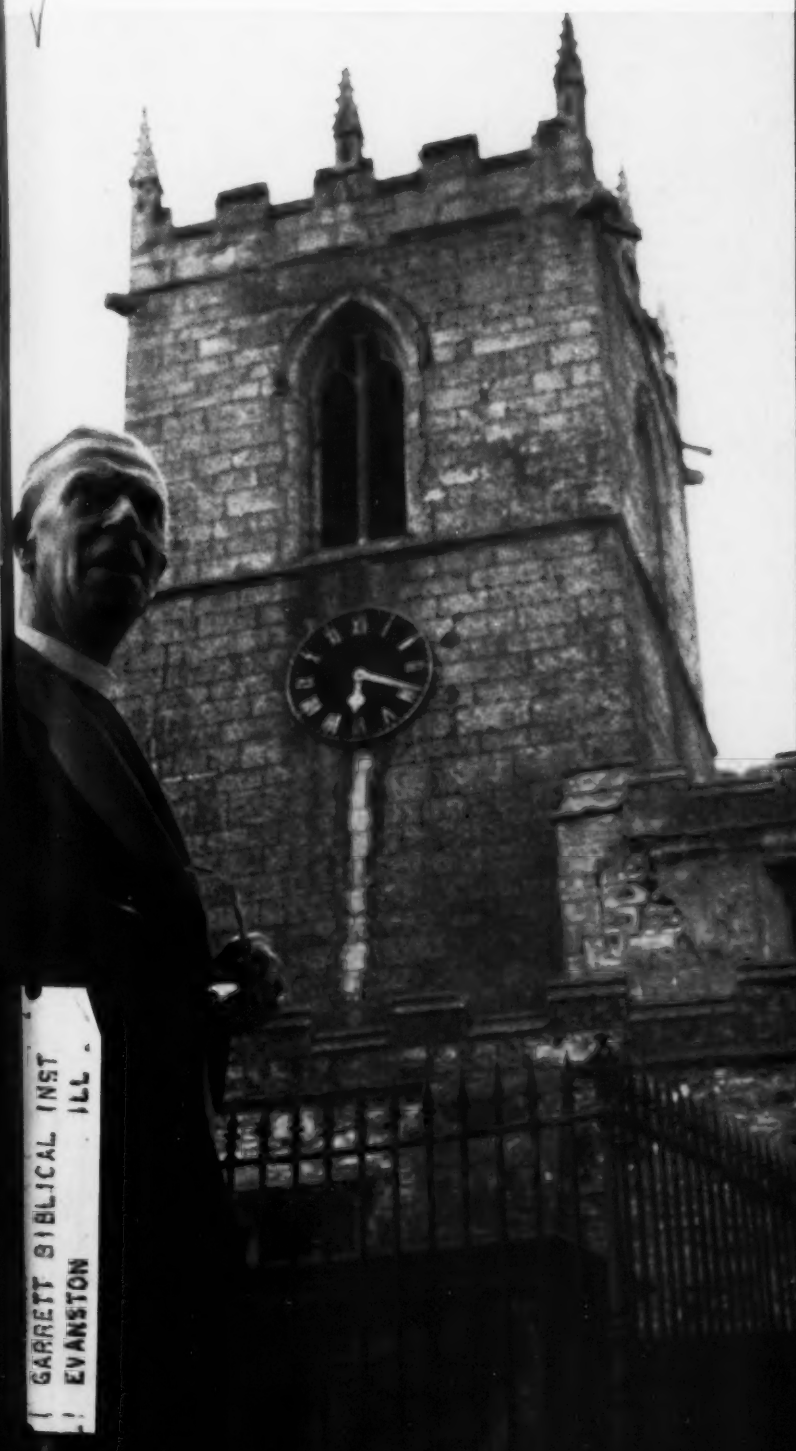


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Christian Advocate

MAY 11, 1961



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WHERE WESLEY WORSHIPED

(See page 2)

"HAVE YOU
A WILL?"

By Andrew Hobart,
President,
Ministers Life & Casualty Union



Have you ever stopped to consider what happens to your estate after your death? Sounds simple—it goes to your heirs. But have you made provisions for the division of your estate? Your state law does it for you unless you have looked to the future and made proper plans. The making of a will, like insurance, is something that too often gets put off until "tomorrow". Before you let it slip by again, ask yourself these questions . . .

Do I want the court to decide where my dependent children will spend the rest of their dependent lives if my wife and I die in a common disaster?

Have I planned my estate so that my widow will have what she needs, and so that the court will not be forced to ignore her needs and include the children in the division?

Your will transfers more than mere property and other tangibles. You transfer your parental concern as well. It adds a dimension which rises higher than the mortal or temporal.

There is no time like the present to sit down with your lawyer and review your estate. He will help you draw up a will to take care of the needs of your wife and children. If you already have a will, take another look at it. Perhaps things have changed and it should be rewritten to include new additions in estate and family.

Don't forget your insurance program plays an important part in the future happiness of your family. Write to Ministers Life for aid in building a proper program to meet your need.



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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

A state Supreme Court decision that could have wide influence in Church-State relations was recorded recently by the Georgia State Supreme Court which ruled that property owned by a church to produce profit is subject to taxation even though the profit goes for church purposes. At issue was a case involving the Church of God of the Union Assembly at Dalton, Ga., which contested a lower court's ruling that certain profit-making property held by the church was subject to taxation by the city of Dalton. . . .

Television will be used by the United Lutheran Church to influence small children with the Christian message. A TV series now being filmed in Hollywood will be produced primarily for the thousands of boys and girls between the ages of 6 and 10 who have never attended Sunday school. The series will be promoted and distributed by the National Council of Churches' Broadcasting and Film Commission.

American churches are receiving their greatest social impact today from the moving habits of its members. So believes Dr. Martin E. Marty of Chicago, associate editor of the *Christian Century*. He also believes that churches cannot escape problems of mobility and other social changes by fleeing to the suburbs. Christianity is a partial culture inside a total culture of secularity, according to Dr. Marty. "The latter is a prior commitment for most Christians if not all."

Churches having budget or building program problems might want to consider clearing membership rolls and starting over as did the Abyssinian Baptist Church in New York City. It dropped its 11,000 members and required former members to pay a \$1 fee for re-enlistment as parishioners. Provisions were made for re-enrollment of aged and unemployed members without payment of the fee.

With the attention of the world on the Adolf Eichmann trial in Israel and the retelling of the horrors of mass human exterminations, at least one Protes-

tant clergyman has urged that spiritual aid and guidance be provided for Adolf Eichmann. This suggestion comes from a prominent West German minister, who himself suffered severely at the hands of the Nazis, Pastor K. Achenbach.

Discrimination against parents and their freedom to educate their children in the way they think best seems to be the point at which much Roman Catholic emphasis is now being made in present debate over the public school aid measure, an administration bill being considered by Congress. This was implied in a recent statement by Francis Cardinal Spellman, Roman Catholic Archbishop of New York, who listed four possibilities for including both parochial and private schools in any federal aid to education legislation. Recommendations included giving parochial school children non-religious texts and educational services, grants or other benefits to parents, loans to schools, and assistance to the schools' non-religious facilities.

Gov. Michael V. DiSalle has failed again in an attempt to abolish the death penalty in Ohio. A House committee killed his proposed bill, similar to one turned down two years ago. Since 1897, 311 convicts have died in the electric chair in Ohio.

Many cities throughout the United States are now expected to draft movie censorship ordinances patterned after a Chicago ordinance, following the U.S. Supreme Court's refusal to grant a rehearing on its earlier decision upholding the constitutionality of the Chicago ordinance. Based on the doctrine of "prior restraint," the ordinance provides that the city could require a film be exhibited prior to issuing a license for it. The Court held that a state or municipality has such power whenever there is reason to believe a probable violation of obscenity laws might occur. The Supreme Court refused to grant a rehearing after being petitioned by motion picture producers, magazine publishers, authors' groups, and the American Civil Liberties Union. These groups were all interested in view of the possibility that the "prior restraint" doctrine be applied to other media of communication.

the cover

Aldersgate Sunday (May 21) reminds us again of our Wesleyan heritage. In recognition of this fact we present on our cover a picture of St. Andrew's Church, once served by Samuel Wesley, John's father. Standing in front of the church is the Rev. W. LeCato Edwards, warden of Epworth Old Rectory. Another Wesleyan note is sounded on page five about a subject which is not as popular with preachers today as it was in the 18th century. (Photo by Ed Maynard)

COMMENT

Responsible Witnessing

EVERY WEEK Methodist preachers have at least one opportunity to risk something for their faith. For some, scarcely a day passes but what they face decisions destined to influence many others in some way. If Methodist preachers are different from church members at this point, it is because such opportunities come oftener and whatever they do is likely to be held up for public scrutiny.

On the whole, Methodist preachers move with a great deal of freedom in their ministry. Oh, they may fret some when the pressure of program bears down, but generally they move without undue restriction, making their witness in countless ways. They do this with an assurance born of a sense of divine mission, the undergirding that comes from shared participation in a great ongoing movement permeated with divine purpose. The awareness that their ecclesiastical superiors support their witness brings added confidence. Often they act knowing that their congregations will neither understand nor concur, but act they must.

Our concern just now is that, having all these opportunities and such unrestricted freedom, Methodist preachers will act in the most responsible ways. The price of freedom is responsible activity, not subject to ministerial discount.

Good judgment and responsible action is founded on facts, on knowing the real situation. This is especially true when controversy is involved. More times than not, decision based on other than objective truth is subject to modification.

Next, one must realistically determine the net effect of a contemplated activity. One may have the "right" to do a certain thing or make a kind of witness, but is there another method or even another activity which will make the net effectiveness greater? Is the witness honestly intended to glorify Christ, or is it mainly to satisfy some psychological yearning or need for recognition? The answer may determine the ultimate net effect.

Finally, each contemplated witness must be studied in the light of the Gospel of Christ. Pray for guidance in this light. Sometimes the way will seem obvious. Other times the issues may be fuzzy and the path will not be clear. Consider the possibility that time and God's grace may bring the situation into sharper focus.

A thousand and one voices, parades, demonstrations, commercials and campaigns, whether helpful or hurtful in a Christian sense, beg today for man's attention. This means that, more than ever, every activity, every response to opportunity, every meeting of challenge must be approached in the most responsible way.

Education: Religious and Secular

PROTESTANTS are reacting rather unanimously against any attempt to extend federal aid to education beyond the public school system. The whole issue has strengthened our belief that Church and State must be separate.

But more than the church-state issue is at stake here. The entire discussion should cause us to evaluate our Protestant understanding of Christian education with as much

zeal as we have devoted to the Church-State issue. The request by the Catholic hierarchy for money to help their parochial system indicates the importance they place on religious training. Should it be any less important to us?

Is one or two hours a week, with volunteer teachers, sufficient to train each Protestant generation in the meaning of the Christian faith? Our public schools are non-religious, and the mood of the courts today is to eliminate the last vestige of religious symbolism from the classroom. Bible reading in the public schools is no substitute for a thorough grounding in the faith which comes from study and worship within the Christian community of believers. But with 30 hours or so a week spent in secular education, and only two hours a week devoted to religious subjects, there is a great danger that Andrew Jackson emerges a better-known and greater hero than Polycarp. In terms of time devoted to study and professional competence of teachers, the philosophy of Thomas Paine is bound to get a stronger hearing than the theology of John Calvin. (See *Released Time for Religious Instruction*, TOGETHER, September, 1960.)

The Catholics have always known this and devised the parochial system to meet the problem. But with that system now able to house only half the Catholic children in this country, they may find it necessary to turn over more and more aspects of secular education to the public schools.

Such a possibility is suggested by James O'Gara, writing in the liberal Catholic weekly, *Commonweal*. He notes that the cost of education and the departure of Catholics from the cities where their expensive schools are located, may force abandonment of the "Every child in a Catholic school" philosophy.

If this does come about, and this last-ditch stand by the hierarchy for federal aid may be an indication that it will, then we will have arrived at the method of education appropriate to our pluralistic society; public schools providing secular education and the churches, religious education.

Those Protestants who believe so strongly in Church-State separation should be the first to want to increase "after-hours" religious training.

Christian Advocate est. 1836 . . . The Pastor est. 1837

Christian Advocate

FOR PASTORS AND CHURCH LEADERS

VOLUME V No. 10

MAY 11, 1961

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Christian Advocate is an official organ of The Methodist Church issued every other Thursday by The Methodist Publishing House, 201 8th Ave., South, Nashville 3, Tenn. Because of freedom of expression given authors opinions they express do not necessarily reflect official concurrence of The Methodist Church.

Manuscripts and correspondence for publication: Authors should enclose postage with manuscripts submitted if their return is desired in event they are not used. Send to the Christian Advocate Editorial Office, 740 N. Rush St., Chicago 11, Ill. Subscription price: \$5.00 a year in advance. Single copy 35 cents.

For Advertising information and rates write to Christian Advocate Advertising Department, 740 N. Rush St., Chicago 11, Ill.

Change of Address: Send both old and new addresses and mailing label from current issue to Christian Advocate Business Office, 201 8th Ave., South, Nashville 3, Tenn. Allow at least five weeks for the change. Methodist ministers should include information on conference membership and appointment.

Accepted as controlled circulation publication at Nashville, Tenn.

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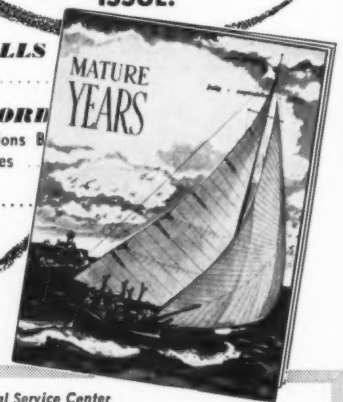
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When JOHN WESLEY Preached on Sin . . . HE CALLED IT *Original*

By DONALD B. STROBE

The distinguished marks of a Methodist are not his opinions of any sort . . . We think and let think!

HOW OFTEN we hear these words from Wesley's tract *The Character of a Methodist* quoted out of context as though they represented the *summum bonum* of John Wesley's theology. They seem to indicate that Wesley was a theological relativist, indifferent to correct doctrine.

Actually, just the opposite is the case. If we care to read the whole tract just cited we find that after Wesley insists that Methodists are "distinguished from Jews, Turks, and Infidels," after he insists that Methodists believe that "all Scripture is given by inspiration of God," and that "Christ (is) the eternal, supreme God," then it is that he goes on to say that "we think and let think."

Evidently Wesley thought that some opinions did "strike at the root of Christianity," and that some things must be believed in order for a person to be a Christian. He believed that faith in the inspiration of the Holy Scriptures and in the deity of our Lord Jesus Christ were essential.

And one of the essential doctrines in Wesley's theology is the doctrine of original sin. Indeed, in a sermon on the subject, he states:

"All who deny this, call it 'original sin,' or by any other title, are but heathens still, in the fundamental point which differences Heathenism from Christianity. . . . Allow this, and you are so far a Christian; deny it, and you are but a heathen still."

There are at least three reasons why Wesley placed so much importance upon this one doctrine.

In the first place, he felt that this was

Donald B. Strobe is minister, First Methodist Church, Eaton Rapids, Mich.

necessary to protect the doctrine of salvation by faith alone. These are corollary to one another. Indeed, if it be denied that man is totally a sinner, then he does not need total salvation; he is partly responsible for saving himself, and has no need of a complete heart-cleansing from God.

In this, Wesley was protesting against those in his day who held that man was basically good, and not in need of a radical change of heart. These believed that man might need to rearrange a few things on the surface of his life, but that he had no need of a radical transformation. Such a teaching may be popular, said Wesley, "for who is not easily persuaded to think favorably of himself?" But this leads to a superficial religion; a religion which is content, like the Pharisees of old, to merely "cleanse the outside of the cup," and leave the real source of man's trouble untouched.

Not only is this view superficial, but it flies in the face of the evidence of human experience, and this is the second reason why Wesley insisted upon the doctrine of original sin. An observation of human history clearly shows that man seems to have a predilection toward evil. Indeed, Wesley places this evidence from human experience first in his exhaustive treatise: *The Doctrine of Original Sin, According to Scripture, Reason, and Experience*. In his sermon on "The Fall of Man" he summed up this evidence:

"Open your eyes! Look around you! See darkness that may be felt; see ignorance and error; see vice in ten thousand forms; see consciousness of guilt, fear, sorrow, shame, remorse, covering the face of the earth! See misery . . . sickness and pain!"

Surely, this is conclusive evidence that there is something radically wrong with man. Nor is it enough to say that if people were wise and virtuous themselves, and brought up their offspring so to be, such things would be eliminated.

Daily experience shows this is not the case.

But human experience alone is not enough to make Wesley believe in this doctrine. His main reason for upholding it is that it is thoroughly scriptural. While the Bible does not argue or speculate about this doctrine, it does assume that something radical has happened to man, causing him to be in a state of alienation from his Maker, and saddled down with a certain proclivity toward evil. And Wesley is willing to defend the scriptural faith against all comers:

"Now it is quite unfashionable . . . to say anything to the disparagement of human nature, which is generally allowed, notwithstanding a few infirmities, to be very innocent, wise, and virtuous! But in the meantime what must we do with our Bibles—for they will never agree with this? These accounts, however pleasing to flesh and blood, are utterly irreconcilable with the scriptural."

And Wesley can give considerable scriptural evidence to support his contention. He notes that the biblical witness affirms that "by one man's disobedience all were constituted sinners;" "in Adam all died." We were, therefore, all "dead in trespasses and sins," "without hope, without God in the world," and as a result, "children of wrath." "I was shapen in wickedness, and in sin did my mother conceive me," he says, and therefore "there is no difference, for all have sinned and come short of the glory of God."

But natural man does not perceive the fact of his own sinful condition until God illuminates him. Then, and only then, do men see the state they were in before; they are then deeply convinced, that "every man living," themselves especially, are, by nature, corrupt.

But this was not man's original state. Man was originally made in the image

of God. He was made holy, merciful, perfect, and loving; "an incorruptible picture of the God of glory." He was pure from every spot of sin. He loved God with all his heart, soul, mind, and strength. Man was not made as senseless matter, but he was made a spirit like God himself; and clothed with a material vehicle. As such, he was given understanding and a will, which enabled him to exercise freedom of choice; otherwise he would have been incapable of good as well as evil.

Wesley insists that "(Man's) liberty . . . necessarily included a power of choosing or refusing either good or evil." But the tragedy is that he "freely preferred evil to good. He chose to do his own will, rather than the will of his Creator." Here, a difficult question is raised: If man was all good, why did he choose evil? How came evil into the world? Wesley's answer is explicit.

It came from "Lucifer, son of the morning." It was the work of the devil. "For the devil," saith the Apostle, "sinneth from the beginning;" that is, was the first sinner in the universe, the author of sin, the first being who, by the abuse of his liberty, introduced evil into the Creation.

So we see that, according to Wesley, although man was originally created good, he soon forfeited his place in the universe by succumbing to the wiles of the devil. But this forfeiture not only affected Adam, but all his posterity as well. This follows because Wesley believed Adam to be, in some sense, the "federal head" of the whole human race. "In Adam's fall, we sinned all," is a very real notion for Wesley, and he finds abundant scriptural evidence to support him. In his commentary on Romans 5:2 he says that the words of "all sinned" refer to our sin in Adam, and therefore, death came upon "all men." Infants themselves not excepted, because all sinned.

As to the manner in which this original sin is propagated down through the centuries, Wesley refuses to speculate. He does not want to get into "minute particulars beyond human understanding." Nor will he allow anyone to blame God for this corrupt propagation. You cannot blame God for the fact that the sinful species is propagated any more than you can blame him for any other evil act which men commit, simply by saying that all things are ultimately dependent upon him. He has set up certain laws in his universe, and he has given man freedom to use them or to abuse them. Therefore, if man sins, he himself is to blame, not God. Nor can man say that the fact of Adam's infection of the human race mitigates against the justice or the goodness of God. Wesley says that:

"All this is nowadays inconsistent with

either the justice or goodness of God, provided all may recover through the second Adam, whatever they lost through the first."

The first result of the fall, according to Wesley, is that the soul of man died; this death inevitably lead to physical death as well, for Wesley attributes man's mortality to sin. This spiritual death casts its pall over every human life, leaving no part uninfected. This, Wesley, believes, is what the New Testament means by the "old man" . . . the entire depravity and corruption on which by nature spreads itself over the whole man. And it was a Pandora's box of evils loosed upon humanity.

Wesley insists that natural man does not even possess freedom of the will to determine his own life. He may have the liberty to move his hands and feet, and so on, as he wills . . . but in matters per-

One sometimes hears it said that all men have a spark of divinity in them. It is not quite clear what that means. If it means that some aspect of human life—man's power of reasoning, for example—is a part of the divine life of God himself, then it is wrong and heretical. This understanding of man's relationship to God is one which is characteristically found in Stoic writers of the first three centuries. The biblical doctrine is that man is not divine, or semi-divine, or partly divine. He is an animal who because of his self-transcendence can either come into relationship with God or can consciously reject God's offer and invitation to that relationship.

Modern Heresies, by John M. Krumm, (Seabury Press, \$3.75).

taining to his soul's salvation, he has no power; he is wholly dependent upon God. This, of course, brings Wesley very close to John Calvin in his doctrine of the total depravity of man, and Wesley does not deny that his doctrine is on "the very edge of" Calvinism. It is on the edge, but it does not fall into Calvinism, for Wesley believes that "every man has a measure of free will restored to him by the grace of God Almighty." In a sermon, he said:

"I have not an absolute power over my mind, because of the corruption of my own nature; yet, through the grace of God assisting me, I have a power to choose and do good, as well as evil. I am free to choose whom I will serve, and if I choose the better part, to continue therein even unto death."

What, then, can a man do about his condition? The first thing he can do, according to Wesley, is to "know himself." Not in the sense of Greek philosophy, however, but he is to "know himself to be a sinner." Just as a sick person must realize that he is ill before he can be cured, so man must have:

" . . . A deep sense of the loathsome leprosy of sin, which he brought with him from his mother's womb, which overspreads his whole soul and totally corrupts every power and faculty thereof."

Wesley's doctrine of man reaches a climax in his doctrine of salvation. It is to this that ideas on original sin point. Man must recognize himself as a sinner, so that he will repent, humble himself, and accept the gracious forgiveness of God. Only then can his soul be renewed in the image of the God who created it. Indeed, anything which stops short of this is a mere mockery of the true religion of God. Therefore, said Wesley:

"Beware of all those false teachers of lies, who would palm this upon you for Christianity! Keep to the plain, old faith, 'once delivered to the saints,' and delivered by the Spirit of God to our hearts. Know your disease! Know your cure! Ye were born in sin; therefore 'ye must be born again,' born of God."

Evidently, Wesley based his teachings on a literal interpretation of the Genesis account of the fall. Because modern man cannot accept this story literally, some would hold that this invalidates the doctrine. Most modern biblical scholars, however, would not go that far. They would view the story of the fall as a "myth," designed to communicate a truth. The really important question is not "is this factually true?" but, "what does this mean to the average man?"

Wesley looks at the doctrine from human experience as well as the scriptural record, and the evidence of human experience does seem to point to a radical defect in man. Indeed, it seems to me that the burden of proof is upon those who deny the doctrine of original sin, not upon those who uphold it.

Wesley has much to say today to a world of people who imagine themselves to be entirely free, independent, self-sufficient, basically good, and indeed, almost naturally holy.

"Glory to man in the highest, for man is the master of things" seems to be the theme song of the 20th century. But it is only when man realizes himself to be a sinner; realizes himself to be morally and spiritually diseased, that he will turn to the Great Physician who alone can bring healing to his soul.

Federal Aid for Education?

Public Schools, Yes
Private Schools, No

By JOHN WESLEY LORD

THE first act of the first Congress was to amend the Constitution so as to set forth certain basic freedoms. This was done to avoid a totalitarian state. The Bill of Rights, the first ten amendments to the Constitution, is the charter of those freedoms. The people desired that there should be in this historic Document a definite statement that *All Powers Not Specifically Granted to the Central Government Were Reserved to the People*.

Thus the Constitution does two fundamental things: It sets up an order of government and it guarantees a domain of freedom. It is the first amendment which forbids Congress to make any law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging freedom of speech, or of the press, or the right of assembly or of petition.

Our founding fathers were determined that while they would live under the framework of government proposed by the Constitution, there were certain rights and powers they would not give to government. The domain of belief, of conscience, of speech, of publication, of assembly, of worship, and the institutions which embody these liberties should be kept outside the scope of government. Religion was specifically named as lying outside the government's jurisdiction.

The State will not interfere with religious freedom, establish one religion as the religion of the State, grant special favor or privilege to any one religion, nor will it put religion under the ban of government. By this policy we have protected the Roman Catholic religion in a Protestant country. This has been the policy and the principle of America. Today this policy is in jeopardy.

The true conception of the relation of State and Church in America is that of a free Church side by side with a free State and both of them in a free society. The American plan has been characterized as one of benevolent separation. Religion must always be preserved as an active force in public life, but at the same time it must be protected from domination by the State it seeks to strengthen. On the

other hand, the State must ever be protected in its functions from the imposition of ecclesiastical control. This tension will always exist and is the strength of our system.

In many ways the State facilitates the work of religion and fosters the religious spirit in the land. This is done by religious exercises in the schools, public proclamations and addresses, by incorporating religious institutions and bodies, exempting church property from taxation, by maintaining pastoral services at public expense in the armed forces and correctional institutions, and in many other ways. We are a nation under God and it was the intention of the writers of the Constitution that we should continue to be so. The separation of Church and State was never meant to be a rigid and complete separation excluding informal co-operation. It was essential, however, that separation of responsibility and function be maintained and that all religious bodies be treated with impartiality.

For any one religious group to receive special consideration would be to violate the American principle and policy.

Religious liberty would be impaired and curtailed because all other forms of

religion must pursue their work against the prejudice created by the special privilege and the official prestige enjoyed by this particular religious institution. This would be true for Methodist privilege as for Roman Catholic.

The Supreme Court in March 8, 1948, with one dissenting vote, reaffirmed the principle of parity:

"Neither a state nor the federal government can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor federal government can openly or secretly participate in the affairs of any religious organization or groups or vice versa. In the words of Jefferson, the clause against the establishment of religion by law was intended to erect a wall of separation between Church and State.

We need to remember that other churches abandoned their claims to favored positions and accepted Constitutional separation. The Episcopal Church in England was a State church. The Lutheran Church in Germany enjoyed the same status. The Presbyterian Church in Scotland and the Congregational Church in New England abandoned their preferred status. Only the Roman Catholic Church has refused to accept the status of a church among other churches of equal rights and privileges. It is asking for government support of its schools and is thus asking for that which no other church wants. If this support were to be granted, it would give that particular church a privileged position in relation to the American State.

The Roman Catholic Church has developed in America a formidable system of education for its children and youth. To date it has supported this system from its own resources. It is a heavy burden for the church to carry and it would



Bishop John Wesley Lord heads the Washington Area of The Methodist Church, moving there from Boston.

ON

the Record

... WE ARE unalterably opposed to the division of tax funds to the support of private and sectarian schools. In a short time this scattering process can destroy our American public school system and weaken the foundations of national unity.

¶2028, p. 708, 1960 *Discipline of The Methodist Church*.

There can be no question of federal funds being used for support of parochial or private schools. It's unconstitutional under the first amendment as interpreted by the Supreme Court. I'm opposed to the federal government's extending support to sustain any church or its schools.

(*Look*, March 3, 1959) PRESIDENT JOHN F. KENNEDY.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

Amendment I, *United States Constitution*.

We favor the provision of federal funds for tax-supported elementary and secondary public schools. . . .

We oppose grants from federal, state, or local tax funds for non-public elementary and secondary schools.

We oppose the payment from public funds for tuition or scholarships for children to attend private or church-related elementary or secondary schools, or grants to their parents for that purpose.

We are opposed to "tax-credits," "tax-forgiveness," and exemption from school taxes or other taxes for parents whose children attend non-public elementary or secondary schools.

We favor the supplying of dental or medical services, lunches, and other distinctly welfare services to all children, whatever school they may be attending, provided such services are identifiable by recipients as public services and the expenditures are administered by public authorities responsible to the electorate. . . .

National Council of Churches, General Board, statement, Feb. 22, 1961.

be a great relief if the public would take over. But this relief can come only by violating the Constitution in principle and by violating the expressed policy of the nation across its years of history.

It seems a bit paradoxical that the Roman Catholic Church, having grown strong in this nation by the policy of benevolent separation between Church and State, should now seek to undermine the principle of parity by which it has been blessed.

We cannot protest if the American culture comes under the dominance of the Roman Catholic faith as the result of moral and spiritual competition where the rules are tolerance, persuasion, argument, and example. We can and must protest, however, when this church seeks for itself a position of advantage in the open domain of a free society by securing an interlocking relationship with the processes of the State.

Two of the basic requirements of democracy are the freedom to learn and equality of opportunity to learn. This is why our founding fathers provided for our free schools and a universal system of public education. Furthermore, democracy roots in the conviction that public action must be determined by knowledge of the truth and not be propaganda or totalitarian controlled. President Kennedy has stressed over and over again the need for the individual citizen in a democracy to express his own mind on public matters without regard to political or ecclesiastical pressures or persuasions. This is the essence of democracy that is authentic in its witness.

As Protestants we recognize the legitimacy of church-related parochial schools and private schools. They possess certain values in spite of certain disadvantages. It cannot be argued, however, that a system of private and parochial schools could meet the basic requirements of democracy which have just been stated. Such schools are designed primarily to serve denominational interests and to foster institutional control of the educational process.

Certainly the values of democratic citizenship can be more fully realized by public education. Indeed, the parochial private system is not a free system, universal in scope, nor does it grant equality of opportunity to learn. It is education different in kind from that which was needed to create and sustain a democratic society. It could be argued that the private parochial system has grown in strength just because there was a public system to overcome the disadvantages of the private parochial system.

The parochial system unashamedly admits to an education that is religiously partisan and oriented, and often politically biased. It is not public education but private education that is sought. It affords opportunity for a specific kind of education and only to those who can

afford to pay for it. There is an essential difference in the two systems that do today exist side by side in our beloved America. It is my conviction that the private and parochial system is only safe in a democracy so long as the public system is left strong and free to combat the undemocratic features of private school education.

The judgment as to the support of these two systems should be based on the consideration as to whether the private parochial system of education can do for American democracy what the free public school system is intended to do and has done gloriously for many decades of American history. Our President who now pleads for an education bill for strengthening of the public system is the product of that very system. I have seen what happens to the public system when the parochial system is predominant in the culture of a community.

It is our duty to uphold the hands of our President in his sincere effort to strengthen the means of public education in our country for the health of our nation and the health of the democratic process depend upon this being done. I am pleading for a priority in this consideration. I sympathize fully with the plight of those who support a dual system. But only the support of public education is mandatory. Surely the public system, universal and free, the bulwark of democracy, must come before consideration for a private parochial system. And let me also say, in my opinion it is sheer casuistry to make a distinction between outright grants and long term, low interest loans. One is as much a payment by the State to the Church as the other, only the amount of the funds would differ.

Therefore, while we assume that public schools are basic to the health of our nation, and while we recognize the right of parents to send their children to private schools, we urge that our public schools be supported and improved as an essential part of our system of public education.

It is well known that educational opportunities vary greatly from state to state, and in some states are seriously deficient. Increase in financial resources through federal aid would assist materially to remedy this condition. It is not true economy to withhold funds crucial to the development of our most valuable human resources.

I support our President in urging the passage of federal legislation for public school construction, and I support Bill H R 4970, known as the School Assistance Act of 1961, which would authorize a three-year program of federal financial assistance for public elementary and secondary schools. I believe that such aid can and should be given without surrender of the principle of local control of education.

we resist

Clerical Pressures....

*Says POAU leader C. Stanley Lowell in reply
to Robert Gildea's "A Watchdog Worth Watching."*

By C. STANLEY LOWELL

THE ARTICLE in which Robert L. Gildea sharply criticizes Protestants and Other Americans United appears at the moment POAU is engaged in a life and death struggle to preserve the American principle of the separation of Church and State in the Congress. Robert L. Gildea goes picking through our literature finding what he thinks is a flaw here and a flaw there and makes not the slightest mention of this colossal struggle to preserve the American way of life.

No organization is perfect; certainly not POAU. What should be mentioned about POAU is that for 14 years we have with some degree of success resisted clerical pressures for government subsidies to church institutions—just the kind of pressures which culminated in the drive made by the Roman Catholic bishops in the 87th Congress. During all these 14 years POAU repeatedly warned that the struggle was coming and urged all who believed in Church-State separation to gird for it. The struggle will be renewed again and again and POAU will continue its nation-wide effort to preserve our American tradition.

What we would like to see from such critics as Mr. Gildea is a little less sniping and some staunch defense of the tradition which has meant so much to our free churches. When one is in a battle the style of haircut is not really too important.

As to Mr. Gildea's specific criticisms, I believe he quotes me correctly in most instances and he, himself, raises no question as to my facts. This is helpful. His apparent deficiency is his inability to relate the facts to the issues. For example, he sees no Church-State significance in the kind of teaching that is done in parochial schools and resents our raising this point. The point seemed to me fairly obvious—this is the kind of teaching which the Catholic bishops now want us

to pay for. The fact that in these schools children are taught that my Methodist faith is counterfeit is perfectly permissible as freedom of religion. But to insist that I pay for this kind of teaching is not permissible at all and I strongly object. If this is not a Church-State problem, I do not know one.

Our reference to the immigration policy has definite Church-State implications as I have repeatedly made clear. For example, one of the reasons for the pressure to admit more Italians is obviously the fact that Italy itself will not adopt any birth control program. The reason for this failure is Church pressure on the Italian State. Our point is that if a country will not assume responsibility for its own population explosion, why should this country be called upon to assume it?

Mr. Gildea accuses us of challenging the legality of the parochial school. We have never done this. We have challenged the right of the Catholic Church to force others who definitely disagree with its teachings to pay for it under the pressure of taxation. This is the issue and the sole issue.

Mr. Gildea has us on a technical point in regard to the attorney general of Ohio and his O.K. on garbed nuns teaching in the public schools. So, we missed it by two days? The fact remains that the attorney general did give the ruling approving this procedure and it is going on in many schools in Ohio today, together with sectarian instruction by this group in public school classrooms. This problem—the problem—Mr. Gildea has no comment on at all.

As to our suggestion that Roman Catholic sources have suggested that Protestant clergymen are soft toward communism, if Mr. Gildea had read Catholic publications over the past 10 years he would have no doubt whatever on this matter. Of course this is the case. The *Brooklyn Tablet* alone would be sufficient to establish our contention.

My rather incidental remark that Roman Catholicism "has never been too much at home in the United States" is

built up by Mr. Gildea into a major case. I never did so. It was a collateral remark only and I think one not without some relevance to the major topic I was discussing. I think the remark is true. After all, the Roman Catholic Church is the only church now operating on American soil which is controlled from abroad and the only one that is ruled as an absolute monarchy. These are simple facts which I think offer some warrant for my remark. I do think the Roman Church is less "at home" here than some other churches. I have never said that the Roman Catholic Church was unAmerican. This is Mr. Gildea's observation.

As to our description of Dr. Will Herberg as a "Maverick," I think the terminology is excellent. This man has been repeatedly repudiated by representative leaders of his own group who have staunchly defended money line separation of the State from the Church. "Maverick" is not nasty or unkind in any context. In this context it is a very accurate term. What word would Mr. Gildea prefer to use?

I agree with the writer that vigilance is necessary to preserve Church-State separation, but is this petty sniping on the basis of fragmentary information the kind of vigilance that serves anyone?

It should be remembered that the Coordinating Council of The Methodist Church made a close four-year appraisal of POAU and all its operations. Its members closely studied every phase of the POAU operation and pronounced it clean and effective, one deserving of Methodist support. They studied our lawsuits to uphold Church-State separation, our testimony before Congressional Committees, our voluminous literature in this field, and surveyed our entire legal and educational program before they passed their judgment. POAU has received like endorsement from both the Southern Baptist Convention and the American Baptist Convention. I think the kind of study and appraisal that these groups applied to POAU will compare very favorably with that provided by Mr. Gildea.

C. Stanley Lowell is associate director, Protestants and Other Americans United for Separation of Church and State. Robert Gildea's article appeared in the CHRISTIAN ADVOCATE, March 30 issue.

HOW

Shall We Go About Building a New Church?

We started with a master plan.

By SANFORD SWEET

WE HAD NOTHING to begin with—nothing but a two-acre lot in a suburb of Los Angeles. We asked ourselves: Shall we start with a place of worship, a few church-school rooms, or a dining room and kitchen?

Our building committee at Hollypark Methodist Church decided that an architect could help give us the answer. His suggestion was that we develop a master plan from which a first unit could be built.

We set down our needs for worship, education, fellowship, and administration. We worked out a master plan, with areas allocated for the main sanctuary, a small chapel, classrooms, offices, the fellowship hall, lounges, and parking. We agreed that units of the master plan were to be built with modifications for current use held to a minimum.

A place of worship was our first concern. Since we did not have money enough to build the main sanctuary, we decided on a small chapel. We considered the possibility of a social hall that might be adapted for worship, but we discarded this because it conflicted with the basic principle that buildings should be used for the purposes for which they were built.

Our problem was to design a chapel small enough to be usable when the main sanctuary is completed, yet large enough to serve the needs of a rapidly growing congregation. Our solution was an overflow seating area adjacent to the chapel and an integral part of our worship space. When the main sanctuary is built, a permanent wall will be added to separate the small chapel from this overflow area.

The chapel was designed to seat 100 persons in pews, including the choir. With careful use of folding chairs in the overflow area, it now seats up to 300 persons. With multiple services, this capacity is adequate for a congregation now in excess of 1,000. The overflow area is also used for group meetings and small dinners. An adjacent classroom

with a built-in wall kitchenette provides for cooking and serving, as well as for the church office and choir rehearsal room.

Next we considered educational facilities for the children. This is important in a neighborhood that is literally overflowing with children.

The preschool educational building was built as the second part of our first unit. The permanent classrooms for each preschool age group are now being used by all the children of the Sunday school. Multiple sessions, held at the same hours as the worship services make possible an attendance of 450 children in three sessions, or 300 in two sessions without excessive crowding.

In order to break up the monotony of the surrounding gridiron tract area, the architect proposed the use of a distinctive design. Instead of a rectangular pattern, the triangle was adopted as the primary architectural form. The two sides of this basic Christian symbol pointing upward suggest aspiration while the strong horizontal base suggests fellowship. More traditionally it symbolizes the Trinity—Father, Son, and Holy Spirit.

The site development itself is triangular.

Hidden skylights flood the altar and its cross in daylight.



lar. All of the major buildings of the master plan—the sanctuary, the chapel, and fellowship hall—are set on angles. The center lines of these buildings are parallel and intersect the street in front of the church at a 60-degree angle. Not only does his unusual plan add interest to the development, but it makes the chapel front visible from the main highway. The flow lines of visual sight and traffic are imposed by the angular development of these major buildings of the church plant.

The floor plans of each building are angular. All floor spaces are conceived in terms of 30 to 60-degree triangles. There are no right-angle corners in the floor plan of either building.

Within the chapel the pews are set on a 60-degree angle to the center line of the main aisle. Thus the central focus of attention is on the altar and cross above it, instead of on the choir or the pulpit. There is a large diamond-shaped entrance narthex, and a similar area at the front of the nave which permits the accommodation of a large number of persons for baptismal services, for weddings, or for the reception of church members.

The triangular floor patterns within the education building add considerable interest to the classrooms. One room has four walls, another five, another six, and one has seven. The unusual shapes of these rooms stimulate creativeness as the teachers plan for effective use. Worship centers, play areas, and other centers of activity can be set up in many ways, limited only by the imagination of the teachers and church-school superintendents.

The elevation plans of the chapel and classroom buildings emphasize the triangular form. The chapel portion of the front building is the center of attention. Its vertical eaves and high pitched roof suggest the aspiration of worship. Away from the chapel, the horizontal eaves symbolize the union of the congregation in fellowship. Therefore worship and fellowship become the major themes of the building.

Color and glass are used in ways that

Sanford Sweet is minister, Hollypark Methodist Church, Gardena, California.

add interest to the buildings. The main colors in the chapel are turquoise and brown. The carpet, rear chancel wall, and pew upholstery are blue. The interior and exterior walls are dark brown. The pews and chancel furnishings are natural oak and the overflow area floor is covered with cork-patterned tile in shades of light brown.

To the delight of the children the classroom buildings are very colorful with each classroom door a different vivid hue. All are visible from the street—a veritable rainbow of colors. There are no signs on any door.

Each child identifies his room by the color of its door. One door is blue, another turquoise, others are grey, orange, red, violet, and yellow. Brightly colored floors and beige walls are part of the interior color scheme. Each room has one wall that is the color of a door into the room. Since most of the rooms have two doors, the combinations are spectacular. A special color consultant was engaged by the architect to assure that the colors chosen would harmonize throughout the building.

Of particular interest is the restroom color scheme recommended by the consultant. Yellow ceilings, salmon walls, speckled beige partitions, dark green floors, and purple doors were the original suggestions. Today there is but one purple restroom door, a sample that was not duplicated by request of the building committee when it came time to re-decorate.

At first glance, the front chapel wall seems to be almost entirely glass. It is constructed of diamond-shaped pieces of cathedral glass in three shades of blue. At the other end of the chapel, a hidden skylight on three sides of the altar bathes the altar and cross above it in natural light during the daytime.

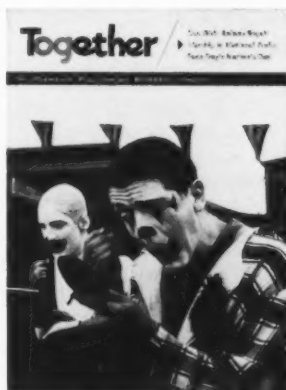
The classrooms have four-foot high sliding windows, which make them light and airy. There are 12 built-in cribs for infants set into a wall space of 14 feet by 8 feet. A newspaper reporter described these cribs as "a 12-baby bunk bed type wall play pen." The crib room is separated from the one-year-old room by wall partitions of glass so that one attendant can watch both infants in cribs and small children in play pens.

The congregation of the Hollypark Methodist Church moved into the new buildings in July, 1957. Since that time the building plan has proved to be not only of unusual architectural interest, but also functionally effective. While very modern, the chapel building looks like a church. The unusual architectural aspects of the plan were accepted from the first by the congregation, because they are part of a carefully thought-out master plan. What is essential is provided for, what is peripheral is compromised, and what is unessential is omitted.

from the desk of the MANAGING EDITOR

A Preview of TOGETHER's JUNE ISSUE

by James M. Wall



IF, AS MANY observers are telling us, the great inadequacy in American religious life today is the belief in religion *qua* religion and faith in faith itself, then the Christian's only solution to this superficiality is a return to the Bible.

This, of course, does not mean a journey into rigid literalistic orthodoxy, but a careful and receptive examination of these writings about the faith that the Church has always held to be sacred because they reveal the plan and action of God.

Pastors, therefore, will rejoice at TOGETHER's eight-page color presentation commemorating the 350th anniversary of the King James Version, **350 Years Ago: The People Got the Bible**. Short vignettes of significant translations of the Bible are presented with pictures that will make any Bible discussion group come alive.

A return to the source of one's faith is especially essential to Christians under persecution. **What Happened to the Chinese Christians?** is a dramatic account of just such a group. **Tracey K. Jones** takes us back to those tragic days when the Communists swept into power in 1949, pulling 100,000 Methodists behind the "Bamboo Curtain." Today, estimates of Methodists in China range as high as 75,000! This is a thrilling account, and will have special value to your commission on missions.

Jones, a Board of Missions staff member, also discusses China-in-Dispersion, one of the four Lands of Decision for this quadrennium. In addition, this issue gives us **Progress Report from Hong Kong**, which is a color presenta-

tion of our work in that city just off the mainland of Communist China.

The very existence of a communist threat in our world makes military service a distinct possibility for many of our high-school graduates this June. **Is It Military Service?** reports in question and answer form some facts that will be helpful to ministers and boys alike. The **Rev. James V. Claypool**, pastor of Trinity Methodist Church, New Bedford, Mass., and vice-chairman, General Commission on Chaplains and Armed Forces Personnel, estimates that of the 800,000 or so high-school graduates this year, 70 per cent of them will see some military service in the next eight years. This makes the problem a rather personal one in the homes where there are teen-agers.

And on the subject of young people, **Bishop Gerald H. Kennedy** jumps full into the fray of the current aid-to-schools issue. Like Bishop John Wesley Lord (see page 7), Bishop Kennedy insists that we provide **No Government Aid to Parochial Schools!** With the matter up for a vote in the Congress, the bishop's comments will be noted carefully by church families.

This month's powwow also deals with a matter of law and religion: **Should We Have Sunday Closing Laws?**

A former prisoner of war from Germany is now a family man living in Delano, Calif. He is there because the Delano Methodist Church "cared enough" to make him welcome. His story is told in pictures in **Walter Jeltsch—Carpenter**. It's one of TOGETHER's **People Called Methodist** features.

Walter Jeltsch left Germany voluntarily. But another current refugee story is not so pleasant. Down on our southern shores, streams of refugees are coming into Florida daily, fleeing from oppression and suffering in their own native Cuba. **Bienvenidos to the Cernudas From Cuba** is the picture story of a family of Methodists who escaped from Castro's communist-inclined nation last fall, and who now devote much of their time assisting the daily arrivals. This is a story of Methodist work that is contemporary and local. Your various church groups interested in missions and social concerns will appreciate this account.

DISTORTED AMERICANISM: *A Continuing Menace*

A new wave of "super patriotism" is sweeping the country. Here are some ways to understand and deal with the problem.

By GEORGE G. HILL

EVIDENCE MOUNTS that a new wave of the phenomenon once known as "McCarthyism" is upon us. Again we hear people called "Communist" for espousing liberal causes. Congressmen who disapprove of methods of the House Committee on Un-American Activities fear to vote against its oversize appropriation. College students are told to take no interest in social issues lest they become "dupes of communism."

As the movement increases in strength, it will present a growing responsibility and problem for the churches, not primarily because eventually it will attack those churches who do not share its own particular mystique—though it will. Its great challenge to American Christians is the fact that in its suspicion of freedom, the movement is un-American; in its contempt for objective truth it is un-Christian.

The problem for the minister is made more difficult by the fact that some of the most convinced and vocal proponents of this point of view are his best members, professing highest Christian ideals for their actions. Other church members are often not sufficiently firm in their own knowledge of basic Americanism and Christianity to make strong defense of a sound liberal or conservative position under fire. The minister should feel a pastoral concern that all these people hear the truth, presented in such a clearcut way that they can make it their own and advocate it to others.

To begin with, we need a better label for this point of view. Perhaps "Distorted Americanism" will suffice. It is not ideal, but it suggests the problem and conveys a respect for motives, a hope for common ground, and the existence of objective criteria for determining truth and falsehood. It suggests that if I am concerned for traditional American liberties I will adopt a positive rather than negative stance of true patriotism.

There are at least four identifiable characteristics of Distorted Americanism as we see it in practice. Let me list them and suggest certain positive counter-measures for each:

George G. Hill is pastor of the Methodist Church in Cheshire, Connecticut.

- *Distrust for the ways of democracy and due process of law, and a preference for strong-arm, authoritarian solutions.* An example of this is the belief that a congressional committee renders a service in exposing people against whom there is not sufficient evidence for conviction in a court of law.

Most of us are sometimes impatient with the comparatively slow and disorderly ways of democracy. Our TV folklore, which glorifies the outside-the-law private eye and Lone Ranger, indicates this. It is worth noting that President Kennedy's first two reappointments were Allen Dulles and J. Edgar Hoover, both of whom operate beyond scrutiny of the routine checks and balances which we insist on for most government operations.

The obvious remedy for this distrust of democracy is the repeated affirmation of our heritage as expressed in the Constitution and Bill of Rights. As we strengthen public devotion to these safeguards of our freedom, we should point out the often-ignored fact that these injunctions against persecution were intended specifically to protect people holding unpopular views; those advocating popular opinions require no such protection.

- *Distortion of meaning of words.* "Communism," "democracy," "freedom," "Christian," take on strange new meanings in Distorted Americanism. One recalls Humpty-Dumpty in *Through the Looking Glass*: "When I use a word it means just what I choose it to mean—neither more nor less." Today's Humpty-Dumpty often goes even further than this, and his words have no meaning in the sense of precise referents, but are rather in the nature of incantations, blessing and cursing according to the folklore of the group.

This can be countered by patiently insisting on definition of meanings—but not too successfully. People often do seem to have a preference for tribal yells rather than thought-conveying words, and he who would inject truth into the situation must indeed have faith in the power of God. There is value in declaring truth firmly though it be apparently ineffective in the immediate moment.

- *Obsession with conspiracy as the cause*

of unwelcome happenings on the domestic or world scene. Perhaps we see this most vividly in contemporary preoccupation with communist exploitation of the world revolution. Wouldn't it be more accurate to suggest that American democracy has had a great deal to do with inspiring these revolutions?

Distorted Americanism can be carried to absurd lengths in this area. I once heard an American woman, a college graduate, blame "communists" for the fact that her hometown laundry tore holes in her clothes!

Since such distortion probably expresses a deep feeling of confusion and frustration, it may be lessened somewhat by presentation of intelligent suggestions for action: "There is something we can do." Or perhaps a more searching reconciliation to the living God and His world is in order.

- *Perversion of the concept of the Chosen People.* Distorted Americanism sees Americans (or whites, or Protestants, or businessmen, or any other group that happens to coincide with one's own) as inherently superior to others and deserving of more privileges than other people. They imply that Negroes may not determine for themselves where they shall live, eat, or be educated as white people do; Cuba did not have the same right to overthrow a tyrannical government as the North American colonies had; Russia may not encircle us with bases as we surround them.

This is the same way in which the Hebrew people perverted the biblical truth that they were the chosen people. We might point out that those who have received much from God owe much to him in service to their fellow men. We might humbly acknowledge that, for his purposes, God has blessed us beyond the rest of mankind; this is a far cry from, "Now we've earned it, why shouldn't we enjoy it?"

The above four elements will be found again and again in Distorted Americanism. Anyone who considers Distorted Americanism to be genuine probably will not be swayed by my analysis. But this statement may help other concerned persons to decide where they stand.

By now, the alert reader has perceived that these four characteristics of Dis-

torted Americanism are very similar to what we see in communism and other totalitarian dictatorships. Communism, too, does away with civil liberties, misuses words, justifies abrogation of freedom by pointing to danger of enemy conspiracy, and considers the elite to be entitled to privileges that others may not have.

The most profound insight that has come to me in my study of this problem is the realization of the psychological and emotional kinship between fanatical communist and extreme anti-communist. Were the Communists to come to power here, I believe their most willing worker would be, not the critical, thoughtful, dissent-loving liberal, but the super-patriotic 110 per cent American. Eric Hoffer in *The True Believer* (Mentor, \$.50) says, "The traitor is usually a fanatic—radical or reactionary—who goes over to the enemy in order to hasten the downfall of a world he loathes. Most of the traitors of the Second World War came from the extreme right."

The opposite of Distorted Americanism is real Americanism with its fluidity and its open market in ideas. It is this Jeffersonian type of society which the super-patriot really opposes.

In practice, is it not true that those Americans who have been most hurt by the assaults of Distorted Americanism have been, not Communists but liberals? While conceding the good motives of many extreme nationalists, we must harbor a suspicion that some of their group cynically use this means to fend off unwanted social and economic change rather than to protect our country from foreign enemies as is claimed.

But by far the greatest impetus to Distorted Americanism is psychological. As Joseph Morray points out in *Pride of State* (Beacon \$4) super-patriotism gives people someone to love and someone to

hate. The compulsion to meet this dual need accounts for the fanatic's imperiousness to such reasonable responses as have been suggested above. There are ways of dealing with the need to hate; they are beyond the scope of this article. But let it here be emphasized that the reasonable responses have value, if only for effect on people other than the immediate protagonists.

Again, the adage for successful Christian social concern holds true: "Do your homework." One must earn the right to speak to these important matters—earn it by doing enough study to become better informed than those to whom he speaks. This is not so difficult as it may sound; the great majority of people are almost completely ignorant concerning real issues, despite the ready availability of helpful materials. The following reading has helped me:

- *The Declaration of Independence of the United States*. Almost anyone can easily become an expert on this basic American document, the contents of which are unknown to so many of our people. The minister might revive the old New England custom of preaching about the Declaration on the Fourth of July. I have mimeographed copies (condensing and paraphrasing the long middle part which enumerates the sins of George III, so the entire document goes on one sheet) which I distribute when I preach or lecture on the Declaration. The message can stress such points as "a decent respect for the opinions of mankind," the basic American attitude toward revolution against tyrannical government, subordination of military to civilian power, and God as our judge.

- *The True Believer*, by Eric Hoffer (1951, Mentor Paper-Back MD228, hardcover edition by Harper.) You will turn again and again to this probing study of fanaticism and mass movements for in-

terpreting the signs of the times. And the preacher will acquire new confidence in the real value of his apparently fruitless efforts as a "man of words."

- *The Anatomy of Freedom*, by Judge Harold Media (Henry Holt, \$3.50). A renowned nemesis of Communists speaks up for due process of law and traditional American liberties.

- *American Rights; the Constitution in Action*, by Walter Gellhorn (Macmillan, \$4.50). A noted lawyer explains our civil liberties as they are protected by the Constitution.

- *Goals for Americans*—the report of President Eisenhower's Commission on National Goals (Prentice-Hall, \$3.50, paper, \$1). Progressive social and economic views from a source of unimpeachable respectability.

- *Pride of State*, by Joseph P. Morray (Beacon Press, 1959) subtitled "A Study in Patriotism and American National Morality." Valuable for analysis of the psychological needs met by patriotism.

- *A Christian's Handbook on Communism*, ed. Charles W. Forman. (50¢ from Committee on World Literacy and Christian Literature, National Council of Churches, 475 Riverside Drive, New York 27, N.Y.). A booklet written primarily for Christian pastors and workers in the lands of the younger churches, and contains facts equally helpful here.

The reader will find much other material that will be useful to him in systematizing his own thoughts on Americanism. By studying it, deciding where he stands, and then holding his ground, he will be serving his country—and his God. For while we cannot identify the United States of America with the kingdom of God, there is evidence that American freedom—which is true Americanism—is conducive to the coming of God's kingdom, and is worth preserving in our country.

Your Emergency

First Aid Kit

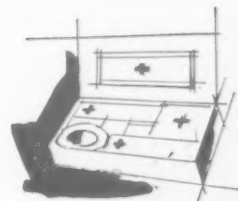
SINCE MOST churches are near a doctor, the emergency kit can be quite simple, but it should contain:

Sterile gauze pads 2"x2" and 4"x4"
Roller bandage, 1" and 2"
Sterile eye pads
Adhesive tape
Dorsocaine oph (eye) sol with label reading: "In case of eye injury or foreign body, apply pad, consult a physician."

Elastic bandage

Any specific medication that your doctor church member may desire.

Wounds that require a doctor's care should be bandaged to control bleeding and reduce further contamination. Small wounds requiring no stitches should be washed well with soap and water (no antiseptic or alcohol) and dressed with a sterile dressing.



If there is a foreign body in the eye, it should not be rubbed. If an anesthetic agent like dorsocaine is applied, the pain will be relieved. (Hence the recommendation of dorsocaine.)

Aspirin and other medications could be used, but they are not considered in emergency treatment.

—W. B. SIMPSON, M.D.,
Mayfield, Ky.

Dynamic New Books from *Abingdon Press*

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E. STANLEY JONES. The 364 page-a-day devotions in this book lead the reader into a deeper understanding of just what it means to be "in Christ"—the differences it can make in your life. \$2.50

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CYRIL J. DAVEY. An interesting biography and appraisal of Toyohiko Kagawa, who so completely identified himself with the poverty he sought to overcome that no one could escape the impact of his life. \$2.50

The Lonely Heart

CYRIL H. POWELL. Dr. Powell contends that loneliness need not be man's heritage or destiny. He believes that love of God and of fellow man can free all from isolation and loneliness. \$2.50

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GORDON D. KAUFMAN. This succinct introduction to the central problem of ethics—decision making—describes in forthright terms the theological context of the Christian life. \$2.50

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Books

of interest to pastors

Anselm: Fides Quaerens Intellectum
(Anselm's proof of the existence of God in the context of his theological scheme), by Karl Barth, translated by Ian W. Robertson. John Knox Press, 173 pp., \$3.

Reviewer: WILLIAM E. HORDERN is associate professor of systematic theology, Garrett Biblical Institute, Evanston, Ill.

This book is important for two reasons. First, it is an important contribution to the understanding of Anselm. For a long time I have been convinced that the critics of Anselm's ontological argument have failed to meet what he said. But I know of no one who has demonstrated this so masterfully as does Barth. In the second place, this book is valuable as an insight into Barth's own theological method in his *Church Dogmatics*. I suppose that some will continue to call Barth an irrationalist because they have been conditioned to make that response when they hear his name. But to any whose minds are still open this book shows Barth's very high view of reason and its place in theology.

Barth's thesis is simple. Anselm's ontological argument is a case study in Anselm's methodology of "faith seeking understanding." It is faith that forces Anselm to reason and to understand. Faith is never without knowledge. Without God's help we cannot prove God's existence, but the Christian is not without God's help and so he produces his argument. Barth moves through complex ideas with an ease and style that are charming.

I have one complaint. Translators need to face the fact that today anyone who needs to have a book translated from German needs even more to have translated the extensive Latin quotations.

The Theology of Dietrich Bonhoeffer, by John D. Godsey. Westminster Press, 299 pp., \$6.

Reviewer: PERRY LEFEVRE is the Academic Dean, Chicago Theological Seminary, in Chicago, Ill.

Out of deep personal struggle and martyrdom, out of a vigorous involvement with the powers of this world and a confrontation of a world able to do without God, Dietrich Bonhoeffer saw a new and powerful vision of the Christian

faith. He asked the question: How is Christian faith, how is the meaning of Christ to be made known in a world "come of age," a world which no longer takes seriously such "childish things" as the faith and practice of Christianity? Bonhoeffer's answer was radical. Christianity itself must become secularized; it must change its form to fit the new age. Christianity itself must be interpreted in non-religious terms.

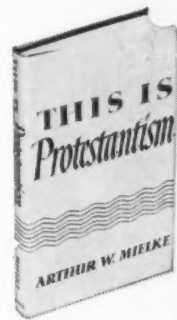
Bonhoeffer opposed the mere verbal interpretation and communication of Christian faith. Words are not enough, and the traditional words carry no meaning to a thoroughly secularized world. But words are not the heart of the Christian faith. The meaning of the Christian faith is a kind of action. Biblical concepts must be translated by Christians into action in the world. Only then will the secular world be grasped by the message, for the message is action—the action of Christ.

The action of Christ, the action which discloses what God is and does, is action for man. Christ was God for man, in history, in concrete events. In so far as this message, God-for-man, is to be communicated in our day and time, Christians must recapitulate this same action. They too must enter life at its center; they must participate fully in the world. Being in Christ is participating in the world, the world's life, the world's work—in all its heights and depths, its grandeur and misery. There is no abstract good, no knowing God apart from his involvement in the world and our involvement in the world. Christianity is not ideas, it is not pious withdrawal or peculiar practices. It is active participation in the world, sharing life—for others. God does not call man to live as superman, but to live a fully human life, and this means to live for others.

Bonhoeffer's view of the Christian faith and of the life of the Christian is exciting. It has grasped many in the new generation of seminary students and many among laymen who have become beginning students of theology. Godsey's new book is the first lengthy account in English of the development of Bonhoeffer's theological views. The works representing the various stages of Bonhoeffer's thought are carefully summarized and paraphrased. The biographical material pertinent to the writing of the

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particular works is assembled. A brief critical chapter concludes the work. Students of Bonhoeffer, and all who would know more of the course of thought and action which led him to find a way to speak the Christian message in a secularized world, will wish to use Godsey's careful study.

The Ethic of Jesus in the Teaching of the Church, by John Knox.
Abingdon Press, 124 pp., \$2.

Reviewer: JOE A. HARDING is pastor at Trinity Methodist Church, Salem, Ore.

There is a haunting conviction on the part of many thinking Christians that our numerically growing faith should be making a greater impact upon the ethical climate of our land. This book, by well-known New Testament scholar, John Knox, suggests a challenge that could change this climate. Knox confronts the reader with the statement that all men are under the obligation of obedience to Jesus' law of love. The challenge to perfection is given new relevance as Knox answers the major obstacles to taking seriously the absolute quality of Jesus' ethic. His answer to the objections to Jesus' seemingly impossible ethic is both clear and convincing.

Knox then sharpens the ethical edge of the Gospels by answering the questions often raised by the great doctrines of the church. "Why try to be worthy, if I know not only that I cannot be, but also that I do not need to be?" "Since it is not only true that I cannot attain goodness by my own effort, but also that God stands ready to bestow goodness upon me, why should I make any moral effort at all?" The mere fact that Knox gives a convincing, positive answer to those two questions will commend the book to many readers. Many writers emphasize either man's effort or God's grace. Knox presents a fresh and understandable statement which minimizes neither. His call to holiness and righteousness of life, with ultimate reliance on God's love and grace, will be good for many a Methodist heart.

The book will be particularly interesting to the student of Paul. Knox suggests cogent objections to the interpretation of God's saving act primarily in terms of justification. He also suggests revisions in Paul's treatment of the law.

While the book restores the law of love to its rightful place in society, the reader may still wish for more practical counsel about applying this ethic to the complex problems of contemporary life. Perhaps this lack of specific advice strengthens the author's contention that beyond the furthest limits of what we can do, we must still be aware of God's ultimate demands—haunting, challenging, and continually disturbing us. At least this kind of thinking and writing saves us from the luxury of contentment. Perhaps this

is an answer to one of the great problems of our time.

The New English Bible (New Testament), Oxford University Press, Cambridge University Press, 447 pp., \$4.95.

Reviewer: ALBERT E. BARNETT is a member of the faculty, department of New Testament, Candler School of Theology, Emory University, Atlanta, Ga.

The New English Bible is the most recent in a long series of authorized English translations. It was planned and directed by representatives of the Baptist Union of Great Britain and Ireland, the Church of England, the Church of Scotland, the Congregational Union of England and Wales, the Council of Churches for Wales, the Society of Friends, The Methodist Church of Great Britain, the Presbyterian Church of England, the United Council of Christian Churches in Ireland, the British and Foreign Bible Society, and the National Bible Society of Scotland. Despite this strong denominational support, all denominational considerations were omitted in the selection of translators and in the translations they adopted. Competence and clarity alone were sought.

The single purpose of the translators was to render the Bible accurately in the language of the present day. They proposed not to revise older translations, as with our own *Revised Standard Version* of 1952, but to bring out a completely new and independent translation of the Bible.

This stupendous undertaking was eminently wise in selecting as its director a New Testament scholar, Dr. C. H. Dodd. A panel of English stylists examined and made suggestions to the translators regarding rhetorical matters, but in matters of accuracy the translators said the final word. The final English form of the version is, therefore, a consensus of the panel of translators, and the panel of English stylists.

In the judgment of the translators, no currently available critical Greek text of the New Testament could properly be followed. Because of constantly emerging new materials, the time is not yet ripe for attempting the creation of a definitive text. Consequently, scholars of the greatest competence selected for the translation of each passage the Greek text which, in their judgment, best said what the author originally meant.

Contemporary English idiom that most accurately renders the Greek has been used in the translation. At times, this will confuse the American reader. For example, the reading for Matthew 5:15 is, *When a lamp is lit, it is not put under a meal-tub, but on the lamp-stand.* American idiom here would be more pleasing. But in most instances good English idiom is intelligible to Americans. For instance, the use of "Sunday"

in John 20:1 is clearer "the First Day of the Week" retained in RSV.

With greater accuracy and force, John 1:1 is translated, *When all things began, the Word already was. The Word dwelt with God, and what God was, the Word was.* Where the RSV translates Paul's frequently recurring "in Christ" literally, the English translators render the phrase sometimes simply "Christian," as in Romans 9:1. In other instances, as in II Cor. 5:17, they employ "united to Christ." Actually, the word "Christian" occurs in the New Testament only in Acts 11:26, 26:28, and First Peter 4:16.

With the support of a logic Goodspeed employed 40 years ago, but with the slenderest textual justification, the English translators rendered John 19:29: *They soaked a sponge with the wine, fixed it on a javelin, and held it up to his lips.* The RSV retained the textually better authenticated reading that the sponge was put . . . on hyssop and held to his mouth. No one could reach the mouth of a crucified victim with a sponge on hyssop! Moreover, the Greek word for javelin (*hussos*) could inadvertently have been copied as the word for hyssop (*hussopos*). Meaning here takes precedence over literal textual accuracy.

All readers of the Bible in English will welcome the clarity of the analysis in I Cor. 13:4-7: *Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, not rude; never selfish, nor quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins. . . . There is nothing love cannot face.*

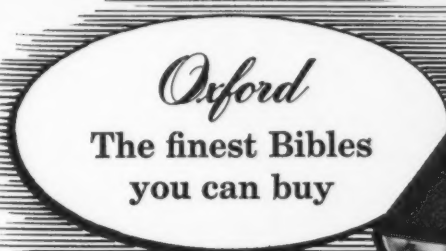
Cordiality toward *The New English Bible* on the part of the reading public in England and America has matched that which met the *Revised Standard Version*. Two printings of around a million and a half copies quickly sold out and the presses of Oxford and Cambridge Universities are giving priority at the present time to a third printing of the work.

Hosea Ballou, *The Challenge to Orthodoxy*, by Ernest Cassara. Universalist Historical Society and Beacon Press, 226 pp., \$4.95.

Reviewer: W. GODDARD SHERMAN is pastor of the Melrose Park Methodist Church, Fort Lauderdale, Florida.

This study of the life and thought of the rebel preacher, Hosea Ballou, fills a wide gap in our understanding of the Universalist movement. The sub-title is suggestive for it points up the paradoxical fact that orthodoxy, while standing securely upon the doctrine of God's redeeming love, brands as heresy Ballou's doctrine which supremely exalts that love.

The book is valuable not only for its keen analysis of his universalism, but

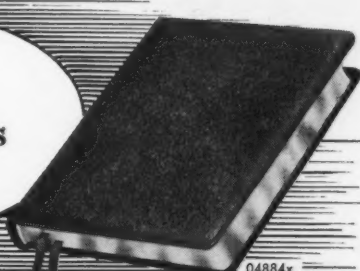





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also because the recent merger of the Unitarian and Universalist churches in America demands that orthodoxy take another look at a movement which has grown more rapidly in the past decade than ever before in its history.

Professor Cassara has given us a sympathetic portrait of a man who, though all but unknown outside his own denomination, played a unique rôle in the "flowering of New England," and the liberalizing of American religion. The author by no means suggests that Ballou's theology was always sound—indeed he quite frankly points out its errors and weaknesses—but he does indicate how orthodox preachers have unwittingly been influenced by this unorthodox proclaimer of a strange gospel. For example, most Christians no longer believe in an eternal physical punishment, many reject completely the idea of punishment in a future life, and most Christians recognize the impartiality of God. Ballou was a trail blazer in these areas of thought.

By far the most intriguing portion of the book is that which deals with the doctrine of atonement. Ballou, in his *Treatise*, scorned the customary theories. Methodists will be particularly interested in his thesis that Arminianism is erroneous because it makes salvation possible unto all men, but certain unto none. Under Arminianism, he concludes, Christ could have died in vain.

Church Education for Tomorrow, by Wesner Fallaw, Westminster Press, 219 pp., \$3.75.

Reviewer: ROBERT R. POWELL is professor of Christian education at Wesley Theological Seminary, Washington, D.C.

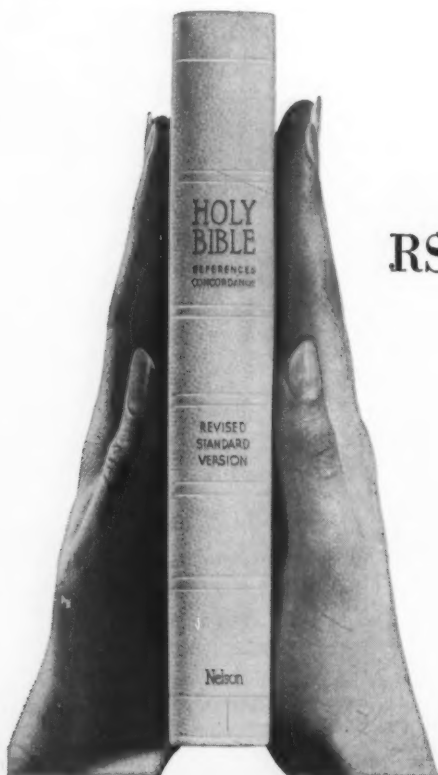
Wesner Fallaw, Howard Professor of Religious Education at Andover Newton Theological Seminary, advocates replacing our present "religious education" with "church education." Church education, as he outlines it, rests on the teaching role of a pastor-teacher or a group of them (one for each 500 families). Laymen "would serve as assistants, supervising lesson preparation, handling audiovisual aids, directing projects, dramatics, field trips, and the like," but pastors rather than laymen would carry the main responsibility for classroom teaching because they are more likely to be "well-grounded in biblical, theological, historical, and other knowledge, relevant to Christian faith and understanding." To put laymen in this classroom teaching role is a "misuse of laymen" according to Fallaw.

This emphasis on the prepared pastor-teacher rests on Fallaw's assumption that Christian education is essentially the transmission of an ideology. Ideas loom large in his outline of a curriculum and "indoctrinate" slips easily into his discussion of the teaching-learning process. He is right in contending that "authentic

Protestantism relies on literacy and mental grasp," and that in Protestantism the development of mind should not be secondary. But an emphasis on a kind of religious content that places ordained seminary-trained ministers in the center of the teaching stage and demotes the layman with experiential religion to second-class citizenship in the teaching community, does not fit easily into the Protestant tradition.

There is a healthy emphasis in the book on an educational program that goes far beyond the traditional Sunday-school hour, and a case for the use of the weekday for teaching religion that rests on more than the more-time argument. There are many hours in the week that are more conducive to the study of religion than the often congested and hurried Sunday-school hour. On weekdays more effective use can be made of space and equipment, and the pastor can take a more active part in the teaching program.

Fallaw's book is a challenge to our complacency and the radicalness of his proposals encourages us to use our imaginations in order to break through some of the limiting patterns we so naively accept. Certainly the educational program of tomorrow's church ought to be improved over that of today, but there are improvements that are more in keeping with the Protestant spirit than some suggested by Fallaw.



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OPEN Forum

LETTERS TO THE EDITORS

Main Reason

EDITORS: After reading *Why Don't the Jews Accept Jesus?* [Mar. 16, p. 7], I am constrained to believe that the author omitted the main reason why Jews do not accept Jesus as the Christ, the Saviour of the World.

It is explained by a statement made many centuries ago by one of the greatest Jews in history, Paul the Apostle. He said, "*Blindness in part is happened unto Israel until the times of the Gentiles have been fulfilled.*"

M. L. O'HARRA

Wichita, Kan.

Great! The Advocate!

EDITORS: I really surprised myself last week by the response I gave when I saw the CHRISTIAN ADVOCATE in my mail. I have usually regarded it as "another church mailing." This time I said, almost out loud, "Great! The CHRISTIAN ADVOCATE!" It isn't difficult to analyze this response.

It must have begun taking form when you started including articles and news items which had to do with the valid concerns of the church, and which dealt with them in honest ways.

The real thrust of it all, however, is your editorial page. The February 16 editorials about *Waiting for Godot* and *The Concerned and the Contented* really encouraged me. And *Popular Symbols* [Mar. 2, p. 3] was such an excellent, clear picture of the "present conflict" that I took the liberty of reprinting it in our mimeographed sheet that we mail to our membership each week.

Until the present I have been the only person in our church receiving a copy. But . . . our entire Official Board for the coming Conference year will be subscribers.

I simply cannot express to you the encouragement which you have given to some of us in the local churches.

WILFRED BAILEY

Casa View Methodist Church
Dallas, Tex.

Drivel!

EDITORS: When I read such drivel as a letter proclaiming that *Tennessee Williams' POV* is not Christian [Open Forum, Mar. 2, p. 5], I am ashamed to

be called Methodist. The response to the article [Tennessee Williams Presents His POV, Dec. 22, p. 10], seems fitting for ostriches, but not Christians. Of course the article is not Christian, but it is being said by the most popular playwrights of the decade, and people are paying their \$5 to hear it.

In an increasingly urban society, it is going to be more necessary than ever to listen to these culture molders and do battle with them on their own battlefield. This means more POVs from the likes of Greenes, the Steinbecks, the O'Neills, the Hemingways, the Faulkners, the Inges, the Updikes, *ad infinitum*. Maybe one of the first rules of life should be: Listen . . . and you will be listened to.

GERALD E. FORSHEY

Armitage Avenue Methodist Church
Chicago, Ill.

For further observations on the place of literature in theology, see Comment, Apr. 13, p. 3. Eds.

Hearty Recommendation

EDITORS: *Sermon Starters* [Mar. 2, p. 13] rates high in presenting a source of material most useful to a minister. The notes and suggestions are, in my estimation, the best that come to my desk.

ALFRED M. KUDER

Springfield, Pa.

They Don't Understand

EDITORS: Re: *The Gospel: What Is It?* [Dec. 22, p. 12], I have read all the arguments you have printed against it. I do not think that the ones criticizing the article really understand what it says. Mr. Kitchens [Open Forum, Mar. 16, p. 5], refers Mr. Furgeson to John 3:16, but does not Mr. Kitchens know that in John there is no atonement? Mr. Lingler should read the books of Matthew, Mark, and Luke more carefully. Jesus forgives sin freely. I cannot find any place where he said, "Your sins can only be forgiven after I go to the cross." Mr. Lingler says that the article is not in agreement with the second Article of Religion of The Methodist Church; true, but most Methodist literature today does not agree, for the most part, with the theology of John Wesley, either. It would be interesting to know the percentage of Methodist min-

isters who preach sermons, or whose sermons stay within the theology set forth by the Articles of Religion.

JOHN E. TROST

Campbellton, Fla.

Concrete Examples

EDITORS: *Seven Signs of the One Church* [Mar. 2, p. 7] is a most timely article.

Mr. Nelson stresses the first sign, "Church unity is to be known in each place," emphasizing this local unity in his treatment of the other six signs.

Many concrete examples of the willingness of the local church to worship together, forgetting denominational lines have come to me in my pastorates in Methodist and Congregational churches. Church unity will never be hindered by local churches but by higherups who stress names, organizations, governments, investments, doctrines.

JOSEPH W. ELLER, retired

New England Southern Conference
Willimantic, Conn.

In Strong Protest

EDITORS: The *Comment*, "A False Identification" [Mar. 2, p. 3], set me back on my heels. If the church is not the main bulwark against communistic expansion, who is; or isn't there any? The church has always been defined as "the body of Christ" and if the Gospel of Christ is not the only real hope of saving the world from communism, I would like to know who or what is.

You speak of perversion of mission. What is the mission of the church, if not to present to all men everywhere the name and the saving grace of Jesus Christ? This is to be done, according to Jesus, by individuals, and by groups. If individuals are denied this privilege, or if groups are opposed in their efforts, then the mission is denied and the groups are destroyed.

I have no idea what you really mean by the last paragraph when you say, "We give to great causes of the church, not to stop political communism . . ." If what you call "political communism" should not be stopped, by the church, and by all sincere believers in democracy, then all of the honest and devout believers in Christ who have given their lives to do it are wrong. Are they?

PAUL R. BROWN

The Community Church
Clarksville, Iowa

Welcome Topic

EDITORS: Howard Grimes's *Theology, the Bible and Your Church* [Feb. 16, p. 7], is most welcome. This suggested emphasis to a more realistic biblical approach is long overdue.

H. A. HANKE

Asbury College
Wilmore, Ky.

ADVOCATE

Special Report

IN RECENT years, there have been rumbles from all corners of Protestantism warning of a serious shortage of ministers. Statistics have shown that in future years we'll see many empty pulpits in sticky-problemated inner cities, many churches unbuilt in exploding areas of suburban sprawl, many young men entering other fields than the ministry when the trend should be the reverse to keep pace with our geometrically-expanding numbers.

For the most part, this is correct.

In the national picture, ground is being lost at a dangerous rate. Enrollment in accredited U.S. theological schools dropped 5 per cent from fall, 1959, to fall, 1960. The American Association of Theological Schools reports some 1,000 fewer persons presently preparing for the ministry. The 1960 enrollment figure of 20,032 is the lowest in five years.

But the Methodist picture is brighter. While total U.S. seminary enrollment decreased, Methodist enrollment showed an increase of nearly 7 per cent! And, in addition, there are approximately 1,000 students studying for the Methodist ministry in about 40 non-Methodist schools.

Why is The Methodist Church a significant 12 per cent better than the national average? Can we stop worrying about the possibility of our ministerial numbers dwindling? No, but progress is reassuring. It stems from growing knowledge and concern about the problem, plus a great deal of work spent solving it in the last few years.

Here's how it came about.

At the General Conference of 1956, Methodists were startled by a 230-page report of a special four-year study commission.

Needed, it said: 2,800 new ministers a year, two new theological schools, reorganization and relocation of two others, an enrollment boost in the rest which would guarantee 1,200 graduates annually by 1960.

The necessary expenditure: \$1.25 million a year to theological schools, up to \$25,000 yearly to non-Methodist schools training Methodist ministerial candidates.

"Nothing, I believe, disturbed the Conference more than this report concerning the ministerial needs of our church," commented San Francisco Area Bishop Donald H. Tippet, who headed the commission.

The result: the entire list of recommendations was swiftly accepted with only minor changes, and Methodists went to work chewing what they had bitten off.

The Section of Ministerial Education had been created in 1952, and now its Department of Theological Education began in earnest under the direction of Dr. Gerald O. McCulloh, who still heads the department.

Today, let's look at its progress report:

Westminster Theological Seminary has been renamed Wesley Theological Seminary and moved to Washington.

The School of Religion of the University of Southern California has been moved to Claremont, Calif.

Gammon Theological Seminary has entered into an interdenominational venture in the Interdenominational Theological Center in Atlanta.

The Methodist Theological School in Ohio, and the National Methodist Theological Seminary in Kansas City, Mo., have been established.

Accordingly, student enrollment in Methodist seminaries has risen consistently since 1957. The number of graduates has increased 112 per cent since 1942.

But while our ministry is becoming better trained than at any other time in our history, an inadequate gain has been shown in the actual number of pastors.

In 1900, for instance, Methodism had 19,750 ministers on trial and in full connection. By 1910, this number reached 23,069. But in 1960, the number of ministers effective and on trial was only 21,464.

What, then, is the real ministerial need of our church?

It is estimated that one new Methodist church must be organized each 22 hours during the 1960-64 quadrennium simply to maintain our present figure of 5.48 per cent of the U.S. population. This, on top of new charges which result from the subdivision of circuits, new positions as institutional chaplains, and openings formed by multiple ministries.

From a survey taken among Methodist bishops, it is estimated that 34 new men will be needed annually per episcopal area. Projecting this figure, the estimated need exceeds 1,200 new ministers each year for four years—not counting replacement of supply pastors and retired or deceased ministers, and not counting minimum expansion needs. A grand total of the need for the quadrennium would come close to 10,000 men!

Where will they come from?

Dr. McCulloh feels that the local church is the answer. Every study of the influences leading men to respond to the ministry's call shows the great importance of the local pastor and the home.

For this reason, the 1960 General Conference designated May 21 as Ministry Sunday in every Methodist church, when pastors will explain the ministry to their people.

Dr. Thomas W. Smith, head of ministerial recruitment in the Department of Ministerial Education, feels that the ministry "must be laid upon the heart of the church." He suggests these questions, which might be put to every Methodist church: "How long has it been since your congregation provided a candidate for the ministry? Are you seeking to provide a spiritual climate wherein youth will be inspired to consider the ministry?" The answers will affect our church for years to come.

NEWS and trends

BIRCH SOCIETY GAINS ATTENTION AND CRITICISM

At first blush the John Birch Society seemed a small, loosely organized, group given to making strange statements about national leaders. However, both friend and foe have found differently.

Though a secret society (Founder Robert Welch won't reveal the number of members or their names) it has come out with jarring impact as a major organizer of the current anti-Communist movement.

Whether the country needs such a movement is questioned by responsible churchmen of all faiths and nationally known public figures. They say the Communist danger from without is the greater one, and such a menace from within is negligible.

The Birch Society sponsors study groups, cells, anti-Communist schools, even reading rooms; lectures, panels, and motion pictures. It holds mass meetings, conducts campaigns of letter writing to legislators, and propagandizes in papers sympathetic to its cause and in letters to the editors.

So general and widespread are the society's charges that even to itself the distinctions on what constitutes the good of the country, or between Communism and anti-Communism, seem uncertain. Highly suspect in eyes of its members are the National Council of Churches, the Supreme Court, former and present U.S. presidents, the U.N. In Jackson, Miss., a local Birchman started a drive to expel the Rev. Edward H. Harrison of St. Andrew's Protestant Episcopal Church because he permitted a racially integrated meeting in his parish house.

Suit for \$150,000 has been brought against the Birch Society by the Rev. Arthur E. Harrington of La Habra, Calif., Methodist Church. He charges that one of its members, a dentist, called him a Communist, and that while the society professes to oppose Communism it "openly advocates and practices methods of Communists."

Widespread Birch activity in California, and oft-repeated charges of Mr. Welch that 7,000 of the 200,000 Protestant pastors in the U.S. are either Communists or Communist sympathizers, moved Methodist Bishop Gerald H. Kennedy of Los Angeles to action. He challenged Welch in a telegram that he should "get specific, or admit you really do not know what you are talking about."

He invited the leader to come before the Board of Ministerial Training and Qualifications, and make his charges. "The Methodist Church will act at once, and if evidence is forthcoming, the accused will be brought to trial." If guilty, said the bishop, that person would be dismissed from the ministry.

Methodist Bishop James K. Mathews of Boston is among leaders of the Massachusetts Council of Churches, which disapproves of actions of the Birch Society and has invited it to join in a study of the best way to combat totalitarianism.

Councils of Churches in Texas, California, and Washington have challenged charges of Communist infiltration in the National Council of Churches.

Among groups taking note of the furor caused by Birch activities, is the Oklahoma Conference WSCS, which, at its annual meeting, endorsed press criticism of the society, and affirmed faith in former Presidents Eisenhower and Truman, and others who have been charged with being sympathetic to Communism.

The Rabbinical Council of America has called on the U.S. Attorney General to investigate the Birch groups, which it said has violated U.S. democratic principles and ideals. It is essential to find if the society should be on the subversive list, said the council's president.

America, national Catholic weekly, warned of "rising fever" in the debate on such groups as the society, calling them "noisy and reckless right-wing groups, busy pounding divisive wedges in American society."

African Pastor Killed

An African Methodist pastor, believed to have taken the part of the natives in recent Angola uprisings, has been brutally murdered.

He is the Rev. Guilherme Pereira Ingles, in his fifth year as D.S. at Dembos, considered the largest and best-financed Methodist district in Africa.

Among Methodist pastors being detained by the Portuguese government, according to an April 21 report from the Board of Missions, are the Revs. Sebastiao e Santos and Antonio Francisco de Nascimento. Both were delegates to the 1952 Methodist General Conference in San Francisco. The exact charges are not clear, but they too are suspected of

taking part in the uprisings. (See p. 24, April 13, and p. 24, April 27.)

Mr. Ingles was one of eight Methodist pastors reported killed in recent weeks. After the March 15-18 massacres during which some 500 whites were killed, he remained at home to try to quiet the local people. According to the Board of Missions, European civilians came, demanded his house be searched, and went to get soldiers.

Mr. Ingles was shot in the leg, loaded on a truck and taken to prison at Quibaxi. After a hurried military trial he was shot, together with the Rev. Cristovao da Silva, local pastor at Piro. Reports said his body was put on a truck and along with others dumped in the Dange River.

Mr. Ingles had nine children, and his wife, Rosa, was not allowed to return home to care for the younger ones.

Spokesmen for the Board of Missions listed as reasons for the European civilians' reprisals against the Methodists: (1) The U.S. position in the UN on Portugal's overseas provinces. (2) The fact that in a predominantly Roman Catholic country a Protestant minority often is persecuted. (3) Resentment of some plantation owners against the strong Methodist educational program, especially in Dembos, as it helped provide African leadership.

'We Cannot Help China'

Church people are deeply concerned with reports that millions in mainland China are starving, says Church World Service, which states it is getting "many uncomfortable letters" asking why something is not being done to send food.

Many feel the U.S. should take the lead in sending food surpluses there.



Social center wreckage, Luanda, Angola.



DOWN TO OLD AGE

The clergyman who feels satisfied with his prospects for a comfortable retirement may be living in a world of fantasy. He may be headed for a severe shock and an unpleasant surprise.

Experts figure that for a man and a wife to retire, an annual income of \$4,000.00 to \$5,000.00 is required. And this figure may err on the conservative side, if inflation continues, as everyone expects. Besides, the problem of a permanent home must be faced.

To suppose that social security and pensions alone will guarantee this income is to invite a rude awakening. Something more is needed.

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THE MINISTRY RUNS IN FAMILIES

In a 1959 survey by the Board of National Missions, of 163 Methodist ministers responding to a questionnaire 24 or 14.7 per cent said they are sons of ministers. Also, 9 or 5.5 per cent said they are grandsons of ministers. In a similar survey, the CHRISTIAN ADVOCATE asked, in the November 10 issue, for names of those going back three generations or more.

The response was generous and the replies are listed here. The generations are listed in order, with the youngest last. Some of them are deceased.

- | | |
|---|--|
| David Taylor, Erie Conference | William B. Barton, Illinois Conference |
| Palmer N. Taylor, Erie Conference | William B. Barton, Southwest Kansas Conference |
| David L. Taylor, Rock River Conference | Paul Barton, Southwest Missouri Conference |
| Grant S. Pollock, Pittsburgh Conference | Julius Earl Crawford, East Texas pastor |
| Henry F. Pollock, North Carolina Conference | C. Otis Ball, Oklahoma Conference |
| Robert F. Pollock, Indiana Conference | Earl E. Ball, New Mexico Conference |
| W. W. Kemper, Southern Illinois Conference | Isaac Clutter Ocheltree, West Virginia Conference |
| Charles M. Hartman, Southern Illinois Conference | Charles H. Ocheltree, Kansas Conference |
| W. L. Hartman, Indiana Conference | Ritchie D. Ocheltree, Pacific Northwest Conference |
| William F. Quillian, North Georgia Conference | Ritchie D. Ocheltree II, Newark Conference |
| William F. Quillian, South Georgia Conference | Henry Smith, Troy Conference |
| William F. Quillian, Jr., Virginia Conference | William R. Brown, Troy Conference |
| Elenzor Smith, New Hampshire Conference | Edgar H. Brown, Northern New York Conference |
| Albert L. Smith, New Hampshire Conference | Fred R. Brown, Troy Conference |
| Addison L. Smith, Peninsula Conference | George A. Kent, Iowa local preacher |
| Francis M. Hunt, local preacher, Mississippi | George E. Kent, North-East Ohio Conference |
| Rolfe Hunt, Mississippi Conference | Arthur T. Kent, Southern Calif.-Arizona Conference |
| Brunner M. Hunt, Mississippi Conference | Arthur A. Kent, Southern Calif.-Arizona Conference |
| Robert L. Hunt, Mississippi Conference | Clark Callender, Wyoming Conference |
| Gustave Schulze, Southwest Texas Conference | J. Clark Callender, Newark Conference |
| Wesley Otto Schulze, Southwest Texas Conference | Clark D. Callender, Newark Conference |
| Wesley N. Schulze, Southwest Texas Conference | Thomas Oliver Rorie, Little Rock Conference |
| John B. Tate, Alabama-West Florida Conference | Thomas O. Rorie, Jr., Louisiana Conference |
| John Bibb Tate, North Georgia Conference | Kenneth G. Rorie, Louisiana Conference |
| Sidney Springfield Tate, North Georgia Conference | Walter W. Theobald, Illinois Conference |
| William Miller, Cork, Ireland, Episcopal Reader | Walter B. Theobald, Illinois Conference |
| Samuel Lander, Sr., Virginia-Carolina Conference | Walter M. Theobald, Illinois Conference |
| W. I. Langdon, South Carolina Conference | Russell R. Moore, Little Rock Conference |
| Samuel A. Weber, South Carolina Conference | Robert B. Moore, Sr., Little Rock Conference |
| John Langdon Weber, Memphis Conference | Robert B. Moore, Jr., Little Rock Conference |
| E. W. Bartley, Southwest Missouri Conference | Pennington Corson, New Jersey Conference |
| E. W. Bartley, Jr., St. Louis Conference | Alexander Corson, New Jersey Conference |
| W. B. Lewis, preacher in Mississippi | Lynn H. Corson, New Jersey Conference |
| Henry Polk Lewis, preacher in Mississippi | Clinton Freeman, preacher in Tennessee |
| Henry P. Lewis, Jr., Mississippi Conference | Green Freeman, preacher in Mississippi and La. |
| Osmond S. Lewis, Mississippi Conference | Alfred Freeman, preacher in Mississippi and La. |
| Albert E. Shepard, Michigan Conference | R. B. Freeman, Northwest Texas Conference |
| Thomas H. Coole, medical missionary in China | Alfred H. Freeman, Texas Conference |
| Arthur B. Coole, North China and Kansas Conf. | Richard M. Freeman, Texas Conference |
| Thomas L. Williams, Virginia Conference | E. A. Phillips, Memphis Conference |
| Charles H. Williams, Virginia Conference | H. Arthur Phillips, Holston Conference |
| C. Fred Williams, Virginia Conference | H. Arthur Phillips, Jr., North Carolina Conference |
| Glenn G. Williams, Virginia Conference | William T. Cherry, Philadelphia Conference |
| J. Lemacks Stokes, South Carolina Conference | Clinton M. Cherry, Philadelphia Conference |
| M. B. Stokes, Western North Carolina Conference | William T. Cherry, Philadelphia Conference |
| J. Len Stokes II, Western N.C. Conference | Luther F. Warner, Maryland Conference |
| John L. Stokes III, preparing for the ministry | Paul F. Warner, Baltimore Conference |
| J. M. C. Hamilton, Western Ark. and Indian Terr. | C. G. Warner, Jr., Baltimore Conference |
| Argus J. Hamilton, Oklahoma Conference | Dennis Osborne, India Conference |
| Argus J. Hamilton, Oklahoma Conference | Melville Osborne, New England Southern Conf. |
| Webster M. Bouton, Wyoming Conference | Wesley Dennis Osborne, New York East Conference |
| Leon W. Bouton, Wyoming Conference | Seymour Barrett, minister in Pennsylvania |
| David W. Bouton, Troy Conference | Owen C. Barrett, Central New York Conference |
| Perry O. Hanson, North China Conference | Allen L. Barrett, Florida Conference |
| Richard Hanson, New York Conference | Alanson S. Staples, Maine Conference |
| Peter D. Hanson, Troy Conference | Louis S. Staples, Maine Conference |
| John W. Ezell, Southwest Missouri Conference | Lawrence S. Staples, New England Conference |
| William Harney Ezell, Missouri Conference | Frederick A. Groves, Northwest Kansas Conference |
| Harry E. Ezell, Louisiana Conference | Meredith A. Groves, Oregon Conference |
| Richard L. Ezell, preacher in Louisiana | Meredith R. Groves, Idaho Conference |
| John H. Watts, Northwest Texas Conference | John Woodruff, Western Pennsylvania Conference |
| Bishop H. Bascom Watts, Nebraska Area | John Wesley Woodruff, West Virginia Conference |
| Ewart G. Watts, Kansas Conference | E. Wesley Woodruff, West Virginia Conference |
| | Ferris S. Woodruff, Detroit Conference |

"As things are, there is nothing we can do," stated Dr. Earle Ballou, of the Overseas Program. U.S. laws, he said, make it illegal to send food or anything else. And, the Chinese government will not accept it. A Japanese goodwill and economic mission to Peiping reportedly was told that China's government would never stoop to beg aid from the U.S."

Offers from the International Red Cross also have been turned down.

Records show that the Chinese are buying enormous quantities of wheat and flour from Australia and Canada, Dr. Ballou reported. Trainloads of foodstuffs continue to come from China to the British colony of Hong Kong, which depends on the mainland for most of its

food. Some of this is taken to other parts of South-East Asia and sold, he said.

Hawaiians Hit Gambling

A staunch effort to keep organized gambling out of Hawaii is being made by Methodists, who at their recent 56th annual meeting urged the state legislature to defeat such bills.

Early this year, a civic committee to arouse public opinion was started by the Rev. Frank E. Butterworth of Honolulu's First Methodist Church and public affairs chairman of the city's council of churches.

Besides the moral question there is an economic one, he said—whether the state wants its money "drained off to the mainland into the pockets of the syndicate."

TOGETHER Hymn Contest

Opening of a hymn-writing contest on the family life theme, the Charles Wesley Award, has been announced by TOGETHER.

Hymn lyrics, three stanzas written to the meter of any hymn in the *Methodist Hymnal*, may be submitted. Deadline is September 1. Awards are \$100 for first place, \$50 for second, and five honorable mentions. Winning entries will be published in TOGETHER for February, 1962. Then, anyone may submit music to accompany them at any time up to May 15, 1962.

Complete information may be obtained from the Music Editor, TOGETHER, 740 Rush St., Chicago 11.

Maynard to Head ACP

Edwin H. Maynard, editor of *Methodist Story*, was elected president of the Associated Church Press, at its recent convention in Chicago.

The group comprises more than 160 Protestant and Orthodox periodicals, with combined circulation of 16 million, world-wide.

One of the top ACP awards went to TOGETHER for superior makeup, typography, and use of color. It was accepted by Executive Editor Richard C. Underwood. *Methodist Story* and *The Upper Room* were given citations for achievements in specific fields.

dates of interest

JUNE 11—Methodist Student Day.
JUNE 26-JULY 1—Approved Courses of Study Schools, Atlanta Area, Gammon Seminary, Atlanta; Baltimore Area, Bennett College, Greensboro, N.C.; Candler, Emory University, Atlanta; Duke University School of Theology, Durham, N.C.
JULY 3-8—South Central Jurisdiction Music Institute, Mt. Sequoyah, Ark.
JULY 6-7—Semiannual Meeting, Commission on Chaplains.
JULY 9-13—Northeastern Jurisdiction Conference on Evangelism, Drew University, Madison, N.J.
JULY 21-AUGUST 25—North Central Jurisdiction Approved Course of Study School, Evanston, Ill.
JULY 24-26—Methodist Board of Education Institute of Higher Education, Nashville.
JULY 31-AUGUST 4—Intermountain Pastors' School, Luccock Park Institute Grounds, Livingston, Mont.

people

THE REV. GILBERT G. STOUT, of First Methodist Church, Mt. Pleasant, Iowa—new director of the General Board of Lay Activities' department of stewardship and finance. He succeeds Dr. EDWIN A. BRIGGS, promoted to executive secretary of the board's new section on stewardship and finance.

THE REV. JOHN S. WOOD, Methodist pastor of West Islip, N.Y.—named to executive posts in the National Council of Churches department of youth work and United Christian Youth Movement.

BERTHA S. ADKINS, former U.S. under-secretary of health, education and welfare, and dean of women at Methodist-related Western Maryland College—becomes head of Foxcroft, private women's school in Virginia.

MISS DORIS HESS, young Hughesville, Pa., newspaperwoman and missionary since 1951 in the Philippines—will co-ordinate a worldwide, four-year program of Christian literature development for the Methodist Board of Missions.

JAMES WINE, former National Council of Churches associate general secretary, and head of the Democratic National Committee's community relations during the campaign—appointed U.S. Ambassador to Luxembourg.

WILLIAM D. LEAVITT, general manager of the *Benton Courier* in Benton, Ky.—made director of Methodist Information for Arkansas and Louisiana, and manag-



Mr. Stout



Miss Hess

ing editor of the *Arkansas Methodist* and the *Louisiana Methodist*.

Two Methodists, BISHOP JOHN WESLEY LORD of Washington, D.C., and Dr. CHARLES I. CARPENTER, former chief of Air Force chaplains—elected members-at-large of the General Commission on Chaplains, representing 34 Protestant denominations.

MRS. JEAN BUCKBY, women's editor of the Louisville, Ky., *Courier-Journal*—is new director of public relations for the Louisville Methodist Area.

WARREN DARE, owner of a tax accounting firm in Washington, Iowa—joins the Methodist General Board of Pensions staff this summer.

MISS BETTY LETZIG, educational assistant at LaMarque, Tex., First Methodist Church—is the first person to be named in a deaconess exchange program. After representing the Deaconess Association at the World Methodist Council meeting in Norway, she will be on the staff of Kingsway Hall Church, London.



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Spectrum of World Issues

Recent world and national developments, and appearances of several well known figures, helped to draw some 1,000 Methodist leaders to the Washington, D.C., National Convocation on Christian Social Concerns.

A 2,000-word report of a message committee, headed by Bishop W. Ralph Ward, Jr., of Syracuse, N.Y., was referred to the Board of Christian Social Concerns executive committee and staff. After further consultation they will channel it in the near future to Methodist churches and members as a report of the convocation.

It was addressed mainly to the churches and their members, and called for a greater demonstration of Christian social concerns in such issues as church and state relations, social welfare, interdependence of all men, freedom of the pulpit, temperance, gambling, and world peace. Among speeches:

Arthur Goldberg, U.S. Secretary of Labor: A prime responsibility of churchmen is to interpret the wants, needs and aspirations of the unemployed to government. Most of the jobless are unskilled and do not write to Congress or otherwise express themselves.

"The nation's economy, especially unemployment, is of concern to people who take their religion seriously.

"Management should stop automatically resisting every proposal to do something about the job problem."

Charles Malik, former UN General Assembly president, and now a professor at Methodist-related American University: The churches must keep the creative flame burning, amidst materialism, secularism, and indifference.

As to the Communist threat, "they have not been dislodged one inch from where they have been really entrenched." It is not enough to proclaim piously that freedom will win, but to plan and work for one significant instance in which it has won against Communism. "And, I mean actual dislodging."

Dr. Jerome Frank, psychiatry professor at Johns Hopkins University:

A powerful psychological bar to disarmament is fear that a nation might secretly rebuild nuclear weapons and gain its ends through blackmail.

This sudden unveiling would be demoralizing to its people as it would destroy the image of itself as peaceful. To disarm, it would have needed a massive "peace offensive," and anti-war feeling would be strong. Even a dictatorship cannot reverse its policies overnight.

This move, in turn would shatter the structure for peaceful solution of disputes, and impel all countries to rush to make arms. Secretly created, they would be a severe threat to the blackmailers, who could not hope to be successful with their own arming, unless they were pre-

pared to subdue and police the entire world.

10 Million—Almost

Methodist membership has gone up by nearly 1 million in the past 10 years, to a total of 9,910,741.

Its 11 per cent growth did not, however, keep pace with U.S. population in the same period, which was 19 per cent.

These figures were among reports at the Board of Evangelism annual meeting in Miami Beach, Fla.

In his presidential address, Bishop W. Angie Smith of Oklahoma City commented on some of the current movements for church unity:

"Some men bewail our separations and denominational life. They speak of the 'sin of denomination.' I think the strength of Christianity is in our denominations. If we had the power to purge all of them and form one church I believe it would result in our greatest weakness and ultimately degenerate into a moral and spiritual tragedy.

"This does not mean that unions should not take place, for no doubt there are many which should. But we are not all alike in our desires. This has nothing to do with co-operation and entering into councils, but when Methodism goes into a council, I want Methodism to be so strong that she has a contribution to make and a position to state."

Among speakers at the Miami meeting were Bishop Everett Palmer of Seattle; Bishop W. Kenneth Pope, Little Rock; Dr. Gerald McCulloh of Nashville; and Bishop W. Ralph Ward of Syracuse, N.Y.

Russians Apply to WCC

The Russian Orthodox Church has petitioned for membership in the World Council of Churches.

Application was received from its highest prelate, Patriarch Alexis, and announced by the U.S. Conference for the WCC annual meeting at Buck Hill Falls, Pa. It must be approved by two-thirds of the council's member churches.

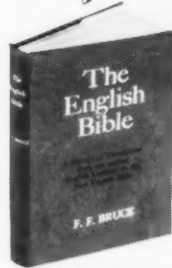
The church is the largest Christian body in Russia, with membership estimated at from 30 to 90 million. It lists 30,000 priests, 20,000 parishes, eight seminaries, and 40 monasteries.

Make First Gift to Africa

A \$50 gift, believed to be the first to the Bishops' Appeal for Africa, came to World Service from a Negro couple.

Mr. and Mrs. Burton A. Gaither of Potter Methodist Church in Rushville, N.Y., sent it well ahead of the special day for the offering. Their pastor, the Rev. John D. Wilcox, said that Mr. Gaither is nearly blind, and is a World War I veteran. The couple lives on a meager pension.

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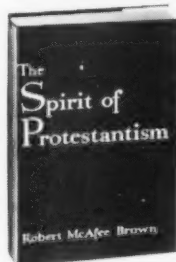


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